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enforcement upon them of the decisions of arbitration boards, or of agreements with their employers.

Not the least valuable portion of the book is the material contained in the appendix. The author has earned the gratitude of students of the subject by collecting a very admirable bibliography contained in the appendix, and in the voluminous footnotes with which he has carefully supported every statement, the rules of the conciliation boards in the iron and coal trades of Great Britain, the joint agreements and scales in the iron and coal trades of the United States, and a large part of the material relating to the United States contained in the Report of the Industrial Commission. The appendix also contains a portion of the correspondence leading up to the appointment of the Anthracite Arbitration Commission and the awards of that Commission. Another admirable feature of the volume is a series of four maps, showing the coal fields of Great Britain, the coal land actually worked in the leading coal-producing States of the United States, the railroads entering the anthracite fields in Pennsylvania, and the ownership of the anthracite coal lands of Pennsylvania.

Professor Ashley has done his work with great care, and in spite of his modest disclaimer to having contributed anything new to the discussion of the labor question, it cannot be doubted that he has not only done this, but has further presented a mass of materials from which subsequent investigators cannot fail to profit.

EDWARD SHERWOOD MEADE.

*University of Pennsylvania.*

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*The Place of Industries in Elementary Education.* By KATHARINE ELIZABETH DOPP. Pp. vi, 208. Price, \$1.00. Chicago: University of Chicago Press, 1903.

Books on education are not good reading. We pick them up from a sense of duty and find them full of commonplaces and hackneyed expressions that in other fields are constantly displaced by the advance of science. This book, however, deserves study because of the freshness of its thought. Its appearance indicates that educators are becoming conscious of the relation of their subject to other sciences. Miss Dopp ought, therefore, to exert an influence in broadening the viewpoint of her co-workers even if some of her doctrines rest on an inadequate basis. To show the connection of education with the other sciences is more important than to be right in the individual doctrines advanced. It is also a distinct service to bring together from widely scattered sources the significant facts about the Aryan peoples. I know of no other book in which so much of our racial history is comprised in so small a place and stated so clearly. Even if the book should be considered as purely historical, the reader will find valuable material at hand.

The scheme of education unfolded by Miss Dopp can be readily comprehended. The physical attitudes of a race are the outcome of the situations in which the race has lived. Each epoch has brought about certain interactions between man and his environment which, if long continued, are

transformed into natural character that becomes a part of the physical heredity. They exist, dormant or active, in every individual and can be evoked by the use of proper stimuli. The newer interactions between man and the environment are also inherited, but this inheritance is not physical. Long before an activity has time to turn itself into a natural character it influences the social environment and is thus inherited through modified institutions, traditions, customs and habits. Each generation acquires from the preceding this social environment, and it is as potent as is the physical heredity of each child in determining its activities and interests. In the child there is present not merely the original attitudes of the remoter and long-continued periods, but also many newer attitudes due to the recent activities that as yet modify men only through their social heredity. He is born with nothing but his physical heredity; not until he comes into conscious contact with society does he comprehend and begin to assimilate social heredity. In his education, therefore, it is wrong to impress first the contents of social heredity which will tend to overlay the natural attitudes of his physical heredity. The industries of primitive races are the best means of education, since primitive activities are those which have been most thoroughly transformed into natural traits. The history of our race thus gives the order in which education should proceed.

Miss Dopp believes the instinct to work to be one of the fundamental and permanent possessions of mankind; in her second chapter, "The Significance of Industrial Epochs," she unfolds the well-known doctrine of culture epochs, and holds that the growing child traverses them in sequence, finding within himself as he goes the pleasurable reaction natural to each one. Man's history began with the hunting stage, followed by the fishing, pastoral and agricultural stages. Then came the age of metals, the age of travel and trade, the city, state and the feudal system. Each has been the source of natural aptitudes which appear in every normal child. The handicraft and the factory systems are now a part of social heredity, but have not had time to affect physical heredity. They cannot, therefore, evoke any natural reactions, and hence are of little use during the earlier stages of a child's development, when he is repeating the history of the race.

The difference between social and physical heredity is of prime importance, as is also the fact that the later activities developed by the handicraft and factory systems, have as yet affected men only through their social heredity. But it does not follow that the natural characters produced by primitive industries are a part of our physical heredity. It is easy to arrange the history of the race under the title of Aryan development and so maintain that our ancestors went through each stage of it. There is, however, scant evidence to support the thesis, and even if there were it would hardly meet the present educational problem, because so many of our people are not of pure Aryan ancestry. Just as a distinction has been drawn between social and physical heredity, so must one be drawn between cultural and physical ancestors. Our cultural ancestors are such nations as Rome and Greece, who have made the civilization we enjoy, although they represent but a small part of mankind, their people having been short-lived and their descendants

too few to have modified our physical heredity. But the younger races have inherited socially what they have not physically earned, and hence our social heredity is superior to our physical. Our physical ancestors not many centuries ago either belonged to the subject races to whom progress was impossible or they existed in parts of the world beyond the scope of advancing industry.

The movement of the subject races into the Aryan sphere is now being illustrated by the incorporation of the negro into American civilization. Although they are gradually acquiring our social heredity, their ancestors took no part in the struggle that elevated the Aryans, nor did they enter any contest through which the natural reactions of the Aryans were evoked. They come with a defective physical heredity, and Miss Dopp would probably admit that there is no hope of arousing in them natural reactions suitable to Aryan culture. The instinct of workmanship must be created in them; they lack natural reactions in this field. Our present industrial population acquired Aryan culture in a similar way. Their physical ancestors did not participate in the epoch of handicrafts, to say nothing of the earlier stages of Aryan progress. It is well known that at the opening of the present industrial epoch the unskilled laborers of the villages displaced the skilled workmen of the towns. If artisans of the earlier epoch left descendants, they are now among the capitalists and not among the laborers. This displacement has gone on during every great industrial change and is the result of all conquests. The superiors pass into the leisure class and in the end die out. Only the inferiors or the undeveloped hold their own and pass their crude heredity down to their descendants.

There is thus a gap between the attitudes which our social heredity demands and those we really inherit. Our physical inheritance is much more meager than our social inheritance. Many natural reactions that should have come with our cultural development are lacking, because our culture was imposed on our ancestors and not built up by them. The instincts and reactions of industrial life are lacking and cannot be aroused by giving children the tools and occupations their cultural ancestors found advantageous. There is no deep-seated instinct for workmanship, there is no urgent demand for constructive activity except as it is called forth by our social heredity. The children of laborers must be incorporated into a civilization developed without their ancestors' aid. Their instincts prompt them to recoil from the new culture; their emotions draw them towards it, rousing desires that work alone will satisfy. Any scheme for their betterment must act on desires before it can affect men's activity. We must, therefore, influence lower races through new desires and new standards of living. A favorable social attitude towards work must precede the rise of instinctive reactions favoring it. I would say therefore that children should be put in touch with the best of our social heredity before we attempt to develop natural reactions suitable to our present industrial activities. We must appeal first to the emotions, due to an imposed culture, and then to the instincts which the creation of this culture develops.